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#### SECRET SECTS IN SHANTUNG.

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WHERE is an inexhaustible fascination in the study of the religions of the world." Thus opens a brief but brilliant review of Mr. Samuel Johnson's "Oriental Religions," Vol. III. Persia. The succeeding sentences may serve as the text of the following "Whether Mr. Herbert Spencer is right or not in asserting that all religion had its beginning in the worship of 'ghosts,' it is certain that there has never been anything in our world more real than has been the power of the religious instincts over the faiths of men. This it is which, more than any other one thing, has awed and charmed, mastered and moulded the human heart and life." "Comparison, insisted the great Cuvier, is the lamp of science." If this be true of the great world religions, some of which have been studied so profoundly by modern investigators of comparative theology, it is no less true of those more local and little understood systems of religious life which prevail among men. It is from the myths and mythologies of Greece and Rome that we discover a deeply hidden theology. It is from Folk-lore and Fable that we discover the springs of superstition. By the ever widening collation of the facts of human experience we build solidly a Social Science, or an Ethical Science, or a Science of Religion.

It is the fascination of the study of life, especially of the study of the spiritual life of men, so exhaustless in variety and yet so common in its passions and needs, that gives occasion and excuse to the present endeavor. "The fortress of time-honored customs and supernatural beliefs," says Mr. Robert West, "in which the soul of the heathen is, as it were, entrenched, must be explored and studied: if any atom of adamantine truth has survived it must be respected.

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and the assault against ignorance and falsehood must be made by the united forces of wisdom and truth. This necessitates original studies of ethnology and religious beliefs."

The three great religions of China have from the inception of mission work had their successful and patient investigators. They have delivered to us very much of moral and religious truth, inherent in the systems, which are for us the very fulcrum of the lever in the process of lifting men, by the Gospel.

There are off-shoots of some of these religions, unique in many respects, widely influential, which demand our careful study, not merely because they are a distinct element in the religious life of a people, but more especially because they are a manifest breaking away from the inadequacy and incompleteness of the orthodox faiths. A belief in a future life, of reward and punishment, is a ghost that will not down, under the agnosticism of Confucius' epigram; "We know not life, how can we know death."

Of all the heretical sects in China, perhaps there is none so worthy of study as that which is known under several names, but whose most common designation is that of the "Pa Kua," 八卦, or "Eight Diagram Society." With this name is allied another having much the same purpose and aim. We hear the two in the common phrase, "Chiu Kung, Pa Kua," 九宫八卦,\* the "Nine Palaces, and Eight Diagram Societies." Other Societies branching out from these, will appear as our study proceeds.

A difficulty presents itself in the outset of the study. These sects are all known under the name of "Mi mi chiao," secret societies. Their members are bound by well understood oaths not to divulge the tenets, much less the objects, of the sects. It may be that all of them had originally a political purpose, that of opposition to the Tartar Dynasty. The Triad Society in South China, with which the Pa Kua is connected, if indeed it be not another designation

<sup>\*</sup> Origin of phrase "Chiu Kung." There is a tradition that a friend and fellow student of Lao Tzu, was a competitor with him in establishing a philosophical system. Owing to some error of conduct he was transformed into a tortoise, known as Kuei Sing Shing Mu. Notwithstanding this disability he still fought with the philosopher. By a happy accident, Lao Tzu tossed a valuable pearl, which he was adoring, into the air. It descended upon the back of the tortoise with such force, that he could not longer thrust out his head and claws. A god, Ynan Shih Tien Tsun, planned to decapitate it should it now thrust out the head. Lao Tzu demurred, and calling a lad Pao Lieu, gave him a box with orders to put the tortoise into it. On lifting the cover, a guar flew out. Smelling the blood of the tortoise the gnat flew upon it, and so great was its suction power, that the tortoise was sucked out of the shell, leaving it empty as an egg shell. The lad tried to catch the gnat, but it flew off to the Western Heaven, where were originally twelve connected celestial palaces. So great was the power of the gnat now that it readily gulped down the first three orders of the Heavens. In this unique manner, but nine palaces were left. Henceforth there awaited the "nine palaces" for the aspirants to Paradise.

of the same sect, has always been known as political in its aims. The political purpose of the sects in the north has been largely lost sight of. It is a matter of study and of interest to us more as a system of religion, than as a body of Dynamiteurs, whose purpose is the destruction of the Reigning Dynasty. The government has considered all these sects as political, and has forced them into very great secrecy. In the "Pa Ching Su Si," the laws of the Manchu Dynasty, the 16th Chapter relates to Worship and Sacrifice. 3rd division of this section especially denounces these secret sects who "meet at dusk and disperse at dawn." They are to be seized wherever found, without warrant or examination, and punished or exiled. The 7th section of the Sacred Edicts is specially devoted to warning the common people, against the folly of being misled by "Heretics," who persuade men and women to meet at night. Condign punishment is recorded as having been meted out to such in the good days of the Holy Ancestor, the "Humane Emperor K'ang Hsi." Classed with the abhorred sect of the "White Lily," the adherents have always had and still have a wholesome dread of discovery and punishment. Recent experience has not assured them of any less danger.\*

The difficulty of getting full and accurate accounts is not alleviated when many of the sectaries have given up their former beliefs, and have joined the Christian communion. They still fear that some ill may come to them. They decline to put anything to writing. They are reticent as regards many of their methods. We can then have but an imperfect, and merely preparatory study of these interesting religious companies.

A second difficulty is found in the absence of books that are accessible. The danger of discovery has been so great and constant that nearly every possessor of a book has destroyed it; nevertheless there are many books secretly copied, and privately read by their owners. Such can of course only be lent to the initiated. Without having examined these manuscripts which are supposed to contain the history and tenets of the sects, it is often difficult to trace out a

Yi Chu Hsiang,
Hsien Tien Men,
Lau Hua Chu Ping,
Wu Chi Chao Yuan.
Chiang Pao Men,
Lao Tien Men,
Hung Yang men,
Wu Sheng Men,
Fo Yeh Men,
Chiu Huie,
Chung Yang,

One Stick of Incense Sect. Former Heaven. Diviners by Planchette.

Opposed to burning incense.
Who burn incense, and invoke Buddha.
Who worship P'u St only.
Not a secret Society.
Who reject Yü Huang.
Nine Palace Society.
An out growth of the Pa Kua.

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<sup>\*</sup> Names of other Heretical sects.

connected narrative. Statements are made which are conflicting, and the average Chinese mind is not given to chronologic accuracy.\*

The following sketch is therefore given, subject to whatever corrections or discoveries may be made by the writer himself, or any one more familiar with the topics in hand.

I.—History of the Pa Kua Society. We turn then to the origin and history of a sect whose numbers are very great and whose silent forces affect the hopes and aspirations of those for whom Confucianism has no sure word of comfort, and Buddhism only the external show of a senseless idolatry.

The founder of the Pa Kua Society was Li Hsien Tien, 李先天, who seized the opportunity of the dissolution of the Ming dynasty to disseminate his views and establish his sect. The indefinite period, known as "late in the Ming, early in the Ching," might well give rise to new doctrines and theories of life and of political action. In all probability the sect was originated with the purpose of expelling the Tartar dynasty, never however attaining the astonishing vitality of the Tai Pings, and finally settling into what was after all the motive of its origin, the discovery of moral and religious truth. The first tenet of this society is the belief in an original cause for all things, to which the name Wu Sheng, ## 4, the unbegotten, or "Wu Sheng Lao Mu," 無生老毋, the first mother of all things, is given. Although the name Mother is often added, there is distinctly a rejection of the idea of sex; that of guarding and nourishing being the fundamental thought. This conception is the product of modern Taoism, and in fact all of these sects affiliate more closely with Taoism, than with the other orthodox religions. Yuan Shih Tien Tsun, 元始天章, the Creator, of the Taoism mythology, is the counterpart of the "Wu Sheng" of the Pa Kua. And yet the sectaries fondly believe that they have a higher conception of the "Creator," the "Unbegotten," than their fellows of the Tao sect. To the Pa Kua disciples, "Wu Sheng" is the only God. He is the "Incomparable," the "All Merciful," the "Highest," and "Most Holy." It is interesting to compare the views of many who have joined the Christian Church. They maintain it to be easier for them to accept our religion because they find their God, "Wu Sheng," in our personal God and Jehovah. Is "Wu Sheng" then

<sup>.</sup> Names of some books of Pa Kua.

Kai Shau Chuan, Book of Origins.

Tung Ming Li.
Sau Fo Lün,

T'ui Pei T'u,

Essay on Three Buddhas.
Pictures of the future.

Yuan Tien Kang Li,
Chün Feng,
History of beginnings.
Spring Zephers. Stone of two brothers.

Tung Fang Shao,
Feng Shen Yen Yu,
Work referred to time of Chiang Tai Kung.

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the Shangti of the Chinese Classics? I have been unable-and I say it without prejudice of the great discussion-to find any admission that Shangti and Wu Sheng, are the same. He may be the "Wu Chi," but not the "Shangti." In this connection it is interesting to note that "Wu Sheng" is called "Chen Shen," and "Chen Tien Yeh," 真天爺, in clear distinction from any and all gods known to Buddism and Taoism. Li Hsien Tien, the founder of the sect, offers himself to his disciples, as the incarnation of "Wu Sheng Mu." We may remark in passing, the persistency of the idea of the incarnation of Deity, its possibility unquestioned, its reality maintained. Li Hsien Tien was a common laborer, living in the south. The story is that there appeared, at the gate of his master's residence, a genii, under the garb of a mendicant Taoist priest. "What do you want," said the Master "food, or money?" "I want neither" replied the priest. "If not food or money, what is your desire?" "I want to Tu Hua, 渡化, transform, one of your laborers." The phrase "Tu Hua," to ferry across the skies, is a common term among the Taoists, representing the secret process of admission to the company of the "Immortals." When Li Hsien Tien appeared with his basket over his shoulder, the priest bid him follow him. They went together to a desert place. There the priest 'cut grass for incense,' and they together kneeled and worshipped with the K'o Tou. On this, the incarnated "Wu Sheng" unfolded the doctrines he was to proclaim, gave him the secret password, K'ou chüeh, 口禁, 'the riddle and secret sign' of his office, and while they were still kneeling and praying, vanished. Li Hsien Tien rose from his prayer to find the genii gone, and himself the earthly representative of divine doctrine. Possessed of this secret, and set apart to this office, he went abroad secretly proclaiming his doctrine and quietly receiving disciples. He first received eight disciples who were empowered to proclaim the new sect as well as himself. The name "Pa Kua" has its origin from these eight men. Availing himself of the mystery attaching to the Diagrams, and maintaining that the new doctrine was from the Creator himself, he naturally discarded the diagrams of Wen Wang known as the "Hou Tien,"後天, and allied himself to the diagrams of Fu Hsi, the "Hsien Tien," 先 天, of the Divines. To each of these eight disciples a separate sign was given, and the different classes of the Society are really made distinct by these signs, rather than by the names of the eight diagrams. After the delivery of these secret passwords, disciples were added in great numbers, in the early Tartar dynasty, up to the time of the great Mohammedan rebellion in Kashgaria. It is reported that the Tartar emperor, perhaps Kang Hsi himself, issued an edict offering great honor and emolument to whomsoever would undertake successfully the subduing of the rebels. Seeing his opportunity, Li Hsien Tien assembled his disciples in large numbers, and after consultation with them, offered to undertake the conquest of the rebels. Having returned in the triumph of victory, the emperor offered to promote him to high office. He declined the honor. Again the Emperor offered him pecuniary reward, which was in like manner declined.

He sought of the Throne, only one thing, the privilege of proclaiming his doctrines unmolested, and that the sect should not be oppressed or exterminated. The Emperor agreed to give him entire toleration in the eighteen Provinces, but did not give him a formal passport, or warrant. In fact he did not ask for such a warrant. He went forth therefore as before preaching his doctrines quietly, and assembling his disciples at night. In this way the night assemblies are accounted for. From this time onward, the sect increased rapidly in numbers. It is said that every class and condition of society are represented in the sect. Multitudes of scholars and literary men, officials also, even those holding the highest rank in the provinces and the capital. To the uninitiated the object of this society is ostensibly to preach salvation. There is concealed a purpose to overthrow the government. The latter object is not known to the acolytes. Even old adherents who have not seen the books do not understand it so.

II.—Organization. The organization of this widely extended sect is not elaborate. Its strength is its simplicity. It has the strength of democracy. Like the miltitia in other lands, its force lies in its units of organization. The division into eight, as has been intimated, depends upon a secret sign, which has reference to the position of the tongue in the mouth. According to the ethical philosophy of Taoism, the body is a congeries of gas-pipes, and the spirit of man is the contained air, although endowed with a conscious life. These gas-pipes, or conducting tubes of the spirit have a variety of stopcocks. The learned and initiated can control access or exit of the spirit by a skillful manipulation of these stop-cocks. To vary the figure, the body is a collection of telegraphic wires. The tongue is the instrument of connection, and transmission. Only those who have the secret, can skillfully manipulate, the ingress or egress of the soul. Upon such a basis eight sects are divided according to the position of the tongue in the mouth. In the first class, the tongue touches the roof of the mouth. In class 2nd, the tongue lies loose in the mouth. In the 3rd and 4th division the tongue touches the side of the mouth either right or left. These four classes, are each divided into a "Wen" and a "Wu," a literary and a military class. Thus the given number of eight is attained. The general classes, Wen and Wu, have each a separate purpose for attaining

a like result. The former seeks to "Ts'un Shen Yang Ch'i," 存神 差氧, to preserve the animal spirits, and hold the vital elements of the body. They secure this by following the Buddhists and Taoists in their Ts'an Ch'an Ta Tso, 参 禪 打 坐, long sittings in abstract meditation. The Wu, military sects, hope to secure the same by their more active works—T'i T'ui Ta Ch'uau, 踶 腿 打 拳, gymnastics, incantations, charms, finger twistings, incense offerings and like well known methods. The military seets, while very widely extended, have for our present purpose very little of special interest. They are so wholly given up to gymnastics and incantations, that as a matter of ethical study they afford less scope, and the results of study are of small significance. As to mere numbers they may surpass the "literary sects;" but the relation to our investigation will be found of slight value. The officers of the society are of three grades, called respectively, "Fa Shih," "Hao Shih," "Chang Shih," 法師, 添號師, 張師. Each of these has risen by merit of his life, through successive stages of progression as in the order of Masonry. These alone can receive men into the society, and conduct its affairs. Perhaps the most important individual in a society is the "Ming Yen," who is the clairvoyant, or vates, of the assembly, and from whom in reality proceeds the judgments and admonitions of the being who is worshipped. The number of individual organizations is without limit. Any one appointed to office may organize a company. All such appointees recognize some one as a superior, and the various "Chang Shih," or elders, hold themselves responsible to the unknown, or unmentioned chief of the whole society.

III .- Meetings and forms of service. We may turn now to the customs and liturgy of these numerous, independent yet mutually united societies, to learn what we may of their lessons. The meetings of the societies are held at the residence of a "Chang Shih," Elder, who holds the highest grade of local office. The times of meeting are definitely fixed at the equinoxes and solstices, the "Ssu Chih" of the year, and at eight of the "Feasts" of the year, viz., the third of the third month, fifth of the fifth month, the 7th and 15th of the seventh month, the 9th of the ninth month, the 15th of the twelfth, and the 1st and 15th of the first month of the year. Each attendant upon the service brings with him a contribution of from 30 to 150 or 200 cash, according to his capacity or pleasure, since there is nothing compulsory, to defray the expenses of the feast and to add a little to the perquisites of the leader, who in his turn must give to his superior a certain proportion once or twice a year. At the four chief feasts, spring, summer, autumn, winter, it is customary for the members to bring

1,500 cash each, to add to the common stock. Each officer must bring more, and when he enters office must deposit not less than 1,000 cash. The objects of meeting together seem to be chiefly three, for worship, for moral discipline thorough criticism, and for feasting.

These assemblies always meet at dark, and dissolve before daylight. This from the beginning of their establishment has been a source of much obloquy. Inasmuch as men and women meet together upon equal terms this has been a source of wide scandal. And yet, as far as can be discovered, the services of the assemblies are carried on with great decorum. They are probably not obnoxious to the charge of evil imputed to them by their enemies.

We are now ready to accompany the little company of men, women and children; for even children have a share in the service; to the house of the "Chang Shih," Elder, or head of the sect. We shall find them quietly meeting in the common, large room, of a country village house. From thirty to fifty persons, each with a money contribution, or a basket of biscuit, are gathered together. At the four chief meetings of the year, the worshippers present the "great offering." Against the north wall of the room, or against the great chest in the room, three tables are arranged. Upon these are arranged in five successive rows, ten cups of tea, ten saucers of cakes, called "Kao tzu," ten bowls of ts'ai (vegetables), ten plates of raised bread, and ten bowls of rice. To this array there are allotted thirteen pair of chopsticks. One pair of chopsticks is prepared for each set of dishes, from front to rear. The chopsticks are carefully taken by the leader, using the left hand, and placed aslant in the ten bowls of vegetables, while the remaining three are placed erect in the center of one row. The series of tens are intended for the worship of the "Chen Tien Yeh" which is but another name for "Wu Sheng Mu." The three additional chopsticks are merely complimentary, one for Lao Tzu, one for Confucius and one for Buddha. They are intended to guard against the jealousy of those worthies, who are otherwise distinctly discarded from their system. At the right of these tables another is placed, in the center of which is placed an incense burner. At this table stands one of the officers, and on his right hand is a lighted lamp or candle. This candle can not be omitted, even should a service be held in the day time. The candle is lighted by the leader with common fire, but is supposed to receive its real brilliance from the light of the Heavenly world. Using his right hand alone, the leader places three sticks of incense in the censor. The middle stick is inserted first, then the right, and lastly the left. The leader having placed and lighted the incense, the real service begins. Following the guide of their

officers the whole company bow and worship toward the feast and altar. They expect that each worshipper's soul will ascend with the offering to the presence of the "Unbegotten," the body of the worshippers, one of mind and purpose, following the offering to the very presence of "Chen Tien Yeh." To secure this desirable result, they prepare for levitation by placing the tip of the tongue against the roof of the mouth. Connection being thus made with this ethereal telephone, the gross element of flesh is ready to be exchanged for imponderable spirit, "T'i Ch'ing Huan Cho," 替清 撤温. Each one then draws in the longest breath possible, holding it as long as possible, each in the attitude of prayer and worship, hoping to be in speech and heart, within and without, pure and serene, that the ascent to Heaven may not be delayed. The leaders at the same time repeat sentences and charms. Some repeat thirty sentences, others thirty-three, with great rapidity, during the expiration of one breath. The kneeling company offer a petition, naming the place of meeting, the leader of the society, and calling upon the names of all known gods and spirits to assist them to worship properly. The whole company then, as they believe, ascend with the offering, to the presence of God. Here, their common bowls are replaced with beautiful dishes of silver, their common foods are replaced by nectar and all the food of angels, and receiving the reward of the service, they are escorted back to their human place of meeting.

Having passed to the skies and back again, these travellers are naturally hungry, and they fall to the eating of the feast prepared, in good earnest, since the thoughtful god worshipped, has wisely taken the ethereal element only, leaving the bread and rice and tea for the worshippers themselves.

The feast being ended, the main part of their service is still before them. It is at this point we discover the source of the charm and power of these secrets, over such multitudes of men and women. That charm resides in the powers and duties of the "Ming Yen," 明 眼, the 'clear-eyed one,' who has more than the "vision and faculty divine," who is in constant intercourse with Heaven, who knows and communicates the purposes of the Divine. It is abundantly evident that the "Ming Yen," is none other than a "Trance Medium," or clairvoyant. All the circumstances point clearly to this explanation. That strange mental condition whereby an individual loses self-consciousness, and becomes absorbed into the general consciousness, is a subject which science has not as yet decided upon, and which the lower orders of mind are unable to explain, except as a supernatural gift. Spiritualism whether in Africa,

among those bound down to quaint fetiches, or in China, where we see it chiefly in the heretical sectaries, is one and the same. It deceives and charms the ignorant, while it steadily presses upon them a conviction of the reality of the Supernatural. In the sects under study, we shall find the clairvoyant, confined to neither sex, nor to any age. Some of the most effective of them are women and young girls. We can readily fancy the effect upon a company of Chinese worshippers, of a young girl rolling off unlimited stanzas of doggerel, after the manner of some we have read, in the newspapers published by the Spiritualists.

It is the duty of the "Ming Yen" to discover first, whether the service just rendered has been acceptable or not. If each worshipper has offered his gift sincerely, and with a pure heart, then Providence will reward that service with "golden rice, and pearly beans," 全米玉豆. If the service has been incomplete, a penalty must follow. The "Ming Yen," learns what is the reward. He ascribes the penalty. Because his clear eye, wandering in celestial gardens, has discovered the good and the ill, he is fitted to examine the conduct and life of the individual members. Happily for them, it is only ex cathedra, that he can thus commend or criticise. It is a part of the quaint Taoistic philosophy of this sect, that all the acts good or ill of each person, starting from the heart as they do. pass through the conducting tubes via the spinal column, to the head. From the four gates of intelligence, ear, eye, mouth, and nose, transmitting cords convey the motions of the soul to its central seat. When the spirit leaves the body to accompany its offering, it is through the anterior fontanelle that it escapes. At this point, cords from the four gates unite into a thread, which follows the spirit wherever it goes. This thread is visible alone to the "Ming Yen." If ear or mouth, or eye or nose, have caused one to commit sin, then the cords are loose, and have not the same traction power. The "Ming Yen" has another source of discovering the errors of a person. Each year according to its 360 days, produces flowers, a flower for each day. If on any day a person commits any sin, its corresponding flower shows it by a loss of beauty and brilliance. Thus the every day life of a sectary is discernible by the "Ming Yen." Even if the person has not attended the service, or has gone on a journey, the "Ming Yen" has it as a revelation. The remainder of the night is spent in receiving the criticisms of the "Ming Yen," in exhortations to goodness, in singing and in unfolding the glory and gladness of the spiritual world, which all should strive to secure.

[To be continued.]

#### COREA :- MILITARY OFFICERS.

BY E. H. PARKER, Esq.

THE military officers [西班] of the 1st and 2nd ranks have the same degrees [階] as the corresponding civilians, and the senior 3rd rank is a 堂上官, but, (with the rest down to the junior 4th), belongs to the 將軍 class. From the senior 5th, to the junior 6th, are 校尉, and the rest are 副尉. The whole of the above have other individual qualificatory titles superadded.

The metropolitan military public offices of the "A1" rank comprise the 中樞府 or Prerogative Court; the 宣惠廳 or Finance Department, and the 渝川司 or Sewers Commissioners.

There is no "A 2." To "B 1" belongs the 五衛都總府, or Strategical Defence Board, and there is no "B 2." To "C 1" belong the 訓練院 or Drill Office, and the 宣傳官廳, or Martial law and Courier Office, and there is no "C 2," nor is there any "D" grade or "E 1" grade. The "E 2" grade comprises seven public offices discharging various functions, police and military.

The following are the chief provincial military departments [八道守十官職]. In the Metropolitan Province the 總理發使, of senior 2nd rank, comes first: this office is held as a plurality by the 留守 of 水原 previously mentioned; he has a "chief of the staff" [中軍] of high rank, and a staff of 160 or 170 lieutenants &c., and, besides, 200 braves. Then comes the 守 禦 廳 使, an officer with a much similar though smaller staff, held by the a r of 廣州. After him the 管理營使, held by the guardian of Sunto [開城], and the 鎮撫登使, held by the guardian of 江華. The list of the 五衛 or Strategical Defences is supplemented by five 鐵 營 將 at Jinsen [near Chemulpo] and four other 府 cities of similar subordinate quality. There is also a Commander-in-chief or 兵馬節度 使[or 主 鎮] with a number of garrison towns under him; e. g. sixteen 同 愈 節 制 使 (junior 4th); ten 愈 節 制 使 (junior 3rd), a 節 制 使 (senior 3rd) and a 防 趣 使 with rank equal to his own (junior 2nd): also six 萬耳 (junior 4th) and twelve 節制都尉 (junior 6th). Then comes the Lord High Admiral or 水 軍 統 準 使 (junior 2nd), with about a dozen local high naval functionaries under him (bearing titles much similar to those borne by their military colleagues), and fifteen smaller local fry. The Corean navy is perhaps the only one in the world which exists so purely on paper as to be without even an effective sanpan to represent it. Nevertheless at one time powerful Corean fleets drove the Japanese off the coasts, and the memory of the brave Corean Admiral 李 舜 臣, who routed the Japanese off Fusan 300 years ago, is fresh in the memory of his courtly successor who now rules the neighbouring naval town of 水 營, and is a man of more than Chinese erudition.

The military and naval organization of the other seven provinces is very much on the same scale as that already described, with the exception of the officials specially allotted to the 五衛 or "Five Metropolitan Prefectures:" on the other hand, some of the other provinces have two, and even three 長馬節度使, instead of one.

Most of the cities in Corea are walled with stone, but, according to the exact measurements of each, given in the Chinese Commissioner's book, they are mostly of a ting description.

The fire-signal organization is in full vogue. In times of peace, one fire means "rebels have appeared:" two mean "they are near," and three "they have come;" four mean "there is fighting," and five "continuous fighting." Wolf's dung is mixed with the fuel with which these fires are stacked, so that flame shows by night and smoke by day, and by this means messages can be conveyed from Fusan to Sêul in one night. There are 5 main signal stations, [矩 準] one on the 峨崖 Mountain of 楊州 with 119 subordinate 锋 and 5 sub-stations with 57 branch ones under them; second, the 天臨山 of 廣州, with 42 烽 and 9 branch-stations having 123 fires; third and fourth the 東烽 of 母嶽 and the 西烽 of the same, each with about 100 subordinate fires: lastly, the station at 開花山 in 陽川 with also about 100 fires.

The navy nominally consists of 92 line-of-battle ships [戰 船] each manned by 80 men; 48 guard-ships [防 船] each with 30 men; and 132 gunboats [兵船] each carrying 60 men; also 19 armoured [?龜船] ships, 254 coast-guard boats [?何侯船], and several score more boats of various nondescript names. Though it is not so stated by the Chinese Commissioners, most if not all of these boats exist only on paper.

Though the tides are high on the south-west coast, they become small towards Fusan and disappear altogether at 蔚山, a little to the north-east of Fusan. The tides on the west coast are given peculiar names, the first four in the month being the 七,八,九, and 十水接; the next three being the 一,二, and 大折只; the eighth is the 遭空; the ninth is the 無水 or "neap," because it is the same as the previous day's; from the 10th, to the 15th, are the— to the 六水烧, but to the 15th day's tides are added the words 键生伊; the 16th is called the 七水烧, and the 17th to

the 23rd, are the 遭; the 24th, is 無 术, and the 30th, (or 29th, if a short moon) is 生伊. The character 伊 is evidently nothing more than the Corean termination i, which puts the word 生 or "spring" in the nominative case. From the 3rd month to the middle of the 8th month, the springs are called the 强生伊, and the next new moon spring is called the 片生伊. From the 9th month to the middle of the 2nd month, the springs are called 片生伊 and the next new moon spring is again 强生伊. The day-tides are higher than the night-tides in spring and summer, and vice verså in winter. From the 六 to the 十 术 (evidently the 24th to the 29th of the moon) the tides increase, and from the 一折 to the 遭 空 they decrease.

The army is supposed to number 989,376 men, cavalry and infantry, to wit (using the previously-described alternative names of each province):—

| Metropolitan | Province, |   |   |  | • • | 128,443 |
|--------------|-----------|---|---|--|-----|---------|
| Hu Si        | ,,        | 6 |   |  |     | 139,229 |
| Hu Nan       | 99        |   |   |  |     | 210,574 |
| Ling Nan     | **        |   |   |  |     | 310,447 |
| Hai Si       | ,,,       |   |   |  |     | 153,828 |
| Kwan Tung    |           |   | - |  |     | 46,839  |

from which it appears that Tung King and Kwan Peh have no armies. Of the above,

416,685 belong to the 京業 or Sêul commands 572,691 , 外, ,, local ,,

Of post horses there are 5,499, of which 725 belong to the first class, 1,686 to the second, and 3,088 to the last.

Corean officers always carry with them a royal or government badge, which is never removed from the strap-pocket except when given or returned to the wearer's successor, or to the department on change or suspension from office. The first (about a dozen) is called the 合 召, and the second (of which there are 45) the 宏符, these badges both bearing the Royal sign-manual. The 開門左符, for opening city gates on exceptional occasions, and the 通行 certain of the Boards and Public offices, have no signmanual. The 兵符 is in two pieces, the 左 of which is kept at the Palace, and the 右 left with several of the Provincial Authorities; when troops are to be called for, the 左 is sent down, and troops can not be levied until the 右 have each been compared with the 左: for reviews, however, the troops can be called together without the royal warrant: the local warrant is handed over by each officer

to his successor. Then there are the 信 and 溝 符, which, (unlike all the above, which are round), are quadrangular or oblong. They are also called the 內入符, and must be carried by all except those who are entitled to wear the 紗帽 and the 再巾: there are 175 of the former, and 335 of the latter. The 宣 傳 標信 is round, and bears the royal sign-manual: it is used in urgent matters of The 徵標合信 is round, bears the sign-manual and the inscription 被旨, and is used by the Heir-apparent when the King is away: on these occasions the Queen uses the 內旨標信, which is sharp in form, and bears the characters 內旨 on one side and the sign-manual on the other. When any of the above described badges are in use, and the King wishes to send another message, an arrow \* [令箭] is used as the warrant. The 命召 and the 密符 above described are always delivered up by the recipients in person at the State Department, and under no circumstances are they allowed to live outside the walls of their city with the badge upon them.

The quarterly pay of officers is in rice, [中来 and 糙米 and 田米], wheat, [小麥] beans, silk, cloth, and paper, with in some cases extra rice for spring, delivered monthly on the 1st of each moon, the quarterly pay varying in quantity according to the season of the year. Without entering into details as to what each rank receives, it will be sufficient to take "1 A" and "9 B," the highest and the lowest ranks, and leave it to the imagination to picture the intervening quantities.

|                | RICE IN PECULS |     |     | ******* | PECULS OF<br>BEANS. | PIECES<br>SILK. |     |     |       |
|----------------|----------------|-----|-----|---------|---------------------|-----------------|-----|-----|-------|
| Spring         | 4              | 12  | 1   |         | 12                  | 2               | 4   | 10  |       |
| Summer         | 3              | 12  |     | 5       |                     | 1               | 4   | *** | "A 1" |
| Autumn         | 4              | 12  | 1   | 5       |                     | 1               | 4   |     |       |
| Winter         | 3              | 12  |     |         | 11                  | 2               | 3   |     |       |
| Extra (Spring) |                | 2.8 |     | ***     | 101                 | ***             |     |     |       |
| Spring         |                | 2   | 1   |         | 1                   |                 | 1   | 1   |       |
| Summer         |                | 2   | *** | ***     |                     | ***             | *** | *** |       |
| Autumn         | ***            | 2   | *** | 1       |                     | . ***           | 1   |     |       |
| Winter         | ***            |     | *** |         | 1                   | ***             |     | *** |       |
| Extra (Spring) |                | .10 |     |         | .5                  |                 | *** | *** |       |

From the above it is evident that for some reason or other Corean officers all get beans in the winter and early spring, and wheat towards the antumn only. The paper [楮] is perhaps intended for plastering the interior of the houses.

Probably the arrow of China and Corea has the same origin as the broad arrow of England,—the broad A of the Druids,—which was typical of rank and authority.

The 大君 gets an extra-extra spring allowance of rice and beans, and royal princesses only get the allowance of their husbands after their marriage and during widowhood. Retired Ministers of state get no allowance, but are supplied monthly by the local official of their district.

The sumptuary laws affecting all from the King downwards are very intricate, but as no European cares much what sort of a hat, girdle, breeches &c., are worn by this or that officer on this or that occasion, we content ourselves with referring the curious to the original Chinese.

It way be well to state however that the ancient Chinese tablets or 37 are still used at the Corean Court, and that there are rules regulating girdles, stockings, saddles, saddle-cloths, shoes, and boots, besides hats and other articles of clothing. For the information of those who know nothing of Corea, it may here be stated that it is a remarkably well-drained country, especially when it is considered that, as regards houses, Sêul itself is little better than a collection of pig-stys. Every one in the country seems adequately and comfortably dressed, and every one except those engaged in hand labour is (externally) neatly dressed: all whose occupations permit of it are not only neatly but well and fully dressed, and the official classes are not only fully and richly, but even tastefully and finely dressed. Corean ideal civilization seems to have culminated in the hat, which is (at its best) one of the finest and most expensive pieces of workmanship the world can shew; but the whole of the fashionable garments comprising Corean clothing seems to have been calculated to be utterly useless to any persons but Coreans. This fact, combined with the studied poverty of Corean household managements, leads to the suspicion that, since the oft-repeated devastations of their country by Chinese and Japanese, the Corean policy has deliberately been to have absolutely nothing in the country worth taking away in the shape of portable property. Full bellies, warm clothes for use, and impossible clothes for ornament; houses to live in which are pig-stys externally but severely neat internally; huge, fierce, ungelded bulls for the plough, and horses too wicked for strangers to ride—this is Corea for the Coreans with nothing left for the stranger.

#### REPORTS OF MEDICAL MISSIONARY LADIES IN CHINA.

THE following brief reports from the Medical Missionary Ladies at work in this land, written at the request of the editor of The Recorder, speak for themselves, and need no introduction or explanation. They tell of a comparatively new phase of missionary work, which is destined to have great results. As it was difficult to arrange the reports in any other way, they will be given in geographical order, commencing from the north.

#### KALGAN.

Miss V. C. Murdock M.D., of the A. B. C. F. M. Mission at Kalgan, on the borders of Mongolia, writes as follows:-"I arrived at Kalgan May 13th, 1881, and had patients two hours after my arrival. For six months different members of our mission circle acted as interpreter in Chinese, after that I was able to question patients myself. For two years I had a dispensary in the upper city; then it was thought desirable to establish the second in the Lower City; -both places have been patronized, thus making two places, for teaching the Christian doctrine. Besides the city people. I have had patients from every city and town in the vicinity, a few from as great a distance as two hundred miles. Many Mongols have been at the dispensary also. There are a large number of yamens large and small in Kalgan, and I believe I have been called to most of them, and have had some very interesting patients. One gave a sum in silver, and two white horses. The latter were considered a handsome present by the Chinese, but they were not gentle and could not be used, and they threatened to deplete the dispensary treasury, before I could find a purchaser. This is the only instance of large generosity on the part of the Chinese. There has been nothing particularly interesting about the classes of diseases treated. Perhaps the absence of scabies is somewhat remarkable as it is so common elsewhere; I have had but two cases. There have been no epidemics of any kind, except the annual one of smallpox. A large number have applied to be cured of their opium habit, and it is encouraging from time to time to hear of those who have remained cured. There have been four missionary families in Kalgan, and a large community of Russian tea merchants and their families. I have a large obstetrical practice among them, and they are very generous in their fees to the dispensary. Kalgan is a healthy place. It is situated at the foot of mountains by a 1886.]

river, and the mountain torrents wash out and drain the streets every time it rains very hard, not making it absolutely immaculate, but cleaner. The prolonged cold winter, when everything is frozen up for about six months, is also an advantage. The late war seriously affected the missionary work; it sometimes seemed that it was more disturbed, at a distance, than near the seat of war, perhaps owing to the fact that rumors are worse, than the real state of things."

#### TUNGCHOW.

The following is from Miss Mariana Holbrook M.D., a missionary of the A. B. C. F. M. at Tungchow, near Peking:-"This is the third year of regular medical work at Tungchow, though it has been carried on more or less for several years. There has hitherto been no suitable hospital or dispensary, though one is now in process of erection. For the last three years the work has been as far as possible confined to treatment of women and children, men for the most part being referred to Peking, there being no other medical work in this city. I have not statistics with me, but in round numbers the cases treated were as follows:- First year 2,000; second 4,000; while last year, but little over 1,000. This decrease was in large measure due to the influence of war rumors. Tungchow and adjacent country having been the seat of many of the battles of the war of '61-2, I suppose the influence of the war at the south the last year was greater than it may have been in many other places at the north. We do not anticipate any permanent detriment to the work however, but hope for the next year, with improved facilities, an enlargement of the work."

#### PEKING AND TIENTSIN.

Miss L. E. Akers M.D., now Mrs. Perkins, gives the following facts regarding the Medical Missionary Work of ladies in connection with the Methodist Episcopal Mission in North China. Her successor, Miss A. D. Gloss M.D., arrived in November to carry on the work so successfully begun:—

"The Medical Work of the Woman's Foreign Missionary Society of the M. E. Church, for the Chinese, was begun in 1873. The pioneer physician, Dr. Lucinda Combs, was appointed to Peking early in that year, and reached her field of labor in September.

"We believe Miss Dr. Combs was the first lady to open a hospital for Chinese women. In the annual report of the M. E. Mission, Peking, for 1876 there is the following statement:—'The

Medical work in Peking in the charge of Miss Combs is eminently successful. The building of the hospital was completed in November 1875, and up to the time of our last report in March 1875, had received 18 patients.' We have also this extract from a letter written by Miss Dr. Combs in the autumn of 1875:—'In connection with it (the Home) are the spacious wards, the clinic rooms, dispensary, waiting and bath, and all other necessary rooms of the hospital.' These rooms were mainly in native style with brick k'angs and floors.

"The work was continued in Peking by Dr. Combs and her successor Miss Dr. Howard, until the autumn of 1878, when Dr. Howard was called to Tientsin to attend the wife of the Viceroy.

"Dr. Howard was strongly urged to make her stay in Tientsin a permanent one, and as the opening for work seemed promising, she was appointed to this station. An appeal was made at home for money to build a residence, hospital and dispensary, in Tientsin, and was responded to by liberal appropriations. One lady in Baltimore donated \$5,000.00 toward building the hospital, and gave it its name, 'The Isabella Fisher Hospital.' In the autumn of 1881 the buildings were dedicated. The building, containing dispensary, waiting and operating rooms, is of foreign architecture. The wards are in native style. The medical work here remained in charge of Miss Dr. Howard until her marriage in August 1884. During a part of this time she also had a dispensary in the city, supported by Lady Li.

"Dr. Howard left the work in the care of Miss Dr. Akers, whose half yearly report from January to July 1885 gives—dispensary patients 1,084; prescriptions 2,303; in-patients, 30; visits to out-patients, 316. The out-patients are of all grades of society from the very lowest to the families of officials. It has been the plan and practice for the lady who has charge of the woman's work to accompany the physician as often as possible when she is called to the homes. She is thus nearly always able to speak with a number of women, and to give them a great deal of instruction which they would otherwise never receive; for in no other way could access be obtained to the most of the women who are reached by out-calls."

#### TSING-CHEU FU, SHANTUNG.

Mrs. Dr. A. R. Watson, of the English Baptist Mission, arrived from England early in 1885, and writes from Chefoo:—

"Since my husband and I arrived in China our time has been chiefly devoted to the study of the language, for which purpose we

stay here till next April, consequently I have nothing yet to tell of direct work amongst the women. Our station is to be at Tsing-Cheu Fu, a city about 240 miles from here, in the interior of Shantung. There we anticipate beginning a hospital and dispensary work on our arrival,—the men's department to be under my husband's care, the women's under mine."

#### CHINKIANG.

The earlier medical work of the Methodists at Kiukiang, under Misses Drs. Bushnell and Gilchrist, has been in a sense continued, or rather revived, at Chinkiang, by Miss Lucy H. Hoag M.D., who writes:—

"The medical work of the A. M. E. Mission began in Chinkiang June 1st, 1884 by opening a dispensary in the go-down rented by the mission for a native chapel. Though the only recommendation for the building was its size, it was occupied as a dispensary until November. The next June another building was procured suitable for both dispensary and hospital.

"The number of patients treated during the year was 2,453, and the number of prescriptions given 3,671. The dispensary work, so far initiatory, has been going on in a very quiet way with undoubtedly the usual number of incidents stupid, amusing and pathetic.

"The main object of foreign medicine in China has been attained through the kindness and interest of several missionaries who have faithfully preached the Gospel to the respectful waiting patients, and we hope some of the results will be gathered up in the future."

#### SOOCHOW.

Miss Mildred M. Philips M.D., speaks of her prospective work, for which liberal things are planned:—

"The hospital for women and children, that I am to have charge of—to be under the auspices of the Woman's Board of Missions of the Methodist Episcopal Church South—we hope to erect in the Autumn of 1886. The grounds lie just inside the city wall near the South-east Gate. The building proposed is to have ample room for forty-six beds.

"The administrative department is to contain a dispensary; a waiting room to be used for the medical clinic; an operating room; and rooms for surgical and eye clinics; a Chinese reception room; a convalescents' parlor; offices; storerooms &c. On the hospital lot is already erected a dispensary—a one story building—which we shall continue to use for third class patients after the other building shall be erected.

"We hope to have two or three Chinese as assistants in hospital work, and a corps of nurses; all other medical help we desire to have from home."

#### SHANGHAI.

There are two hospitals in this city for women, one under the auspices of the Seventh Day Baptist Mission, the other in connection with the Woman's Union Missionary Society; and there will soon be a third by the Baptist Mission, South. Miss Ella F. Swinney M.D., writes:—

"There had been no medical department in the Seventh Day Baptist Mission, West Gate, Shanghai, so that there were no Medical Buildings in waiting, when I came December 7th 1883. The first six months were spent almost exclusively in study, at the close of which, June 30, 1884, my report included 420 patients. The following June, 1885, I made my first annual report, the number of patients being 5,882, with 198 visits to the homes of the sick. The suffering ones now coming for treatment were too many to be accommodated in one room, and the completion of a medical building on the mission property added much to the facilities and comforts in my work.

"The dispensary was opened August 20, of this present year, the Rev. J. W. Lambuth D.D., delivering the address. The building is two stories in height, with a double veranda extending the entire length on the east side. There is a waiting room for preaching, a hall, a dispensing room, an operating room, with smaller apartments such as store room, bath room &c. There is also a wide stair-way, with a hall and three rooms above. These facilities will enable me to extend my work among the women, which is constantly increasing in interest."

From Miss E. Reifsnyder M.D., we receive the following:—
"The Medical work in connection with the Woman's Union Mission at Shanghai was begun early in 1884, and notwithstanding the various drawbacks, such as illness in the mission and twice a complete cessation of all work, it still lives.

"In the spring of last year a small dispensary was opened in the native city and closed in less than two months after being opened, for reasons already stated. July 4th of the same year, we again commenced work in the same place, and continued on for three afternoons every week, until June 3rd, 1885, when all the work was centered at the Margaret Williamson Hospital, on the Sicawei Road. Patients were seen daily, and men were not excluded from

these daily clinics. After July 1st however, only women and children were admitted. While the dispensary was in the native city, those cases that could only be cared for properly in a hospital, were placed at St. Luke's. Dr. Boone very kindly allowed these patients to be cared for there, and the Woman's Union Mission is deeply grateful to him for this kindness. Operations were performed for ovarian tumor, cancer of the breast, fibroid tumer of the face, together with several others of less importance. The hospital was opened June 3rd, during which month the most of the beds were filled, while the receipts were sufficient to pay all the running expenses.

"Owing to the severe illness of both physician and Miss McKechnie, the assistant, it was necessary to close the hospital the third week in July; and as it was not re-opened until November, very little has been done since then.

"In-patients are expected to pay for their rice at least; bedding and clothing are furnished. Those that come to the daily clinics pay an entrance fee of 28 cash, and buy whatever bottles or ointment pots they fail to bring with them. Very few object to this, and at the same time the cost is covered.

"Previous to closing, during the first half of the year, upwards of 2,400 patients were registered, representing between 800 and 1,000 visits a month; 5,176 prescriptions were filled, and 269 visits were made to patients in their homes. Every morning at eight o'clock, those employed in the hospital, meet together for morning worship, and a Bible woman talks daily to those that come to be treated."

#### FOOCHOW.

The medical work by ladies at Foochow, under the Methodist Episcopal Mission, is the next in age to that in Peking, having been commenced in 1875 by Miss Dr. Trask, in which she was later on assisted by Miss Dr. Sparks. It is now carried on by Miss K. A. Cory M.D., who writes:—

"The past year I have had the responsibility of the medical work on my hands, a work which has been established ten years, and has heretofore taxed the time of two physicians. Each day I am limited in my professional work only by time, and have had no leisure for reports even to my own Society. Again, the last year was full of interruptions. The Franco-Chinese trouble influenced our work a good deal; and so little has been recorded, more than figures, concerning the work, that such a report as I am able to give, will I fear, give an impression, as to quality and

the amount of work done, which will do injustice to the work, rather than good.

"I returned from Shanghai, September 24th, 1884, and immediately opened the work, though no few difficulties attended the effort, on account of the attitude of the people toward foreigners at that time. During the year, beginning September 24th, 1884, ending September 9th 1885, including a vacation of two months in July and August, the record is a follows:—

| Bedside patients        |     |     | <br> | 198  |
|-------------------------|-----|-----|------|------|
| Dispensary patients     |     |     | <br> | 1606 |
| Ward patients           |     |     | <br> | 112  |
| Surgical operations     |     | *** | <br> | 118  |
| Prescriptions           |     |     | <br> | 3300 |
| Visits to bedside patie | nts |     | <br> | 744  |

"The work opened this autumn, September 9th, 1885, most favourably. Within four weeks I have made 130 visits to bedside patients, prescribed for 350 dispensary patients, and treated 33 ward patients. Being entirely alone, with the exception of our untrained assistant, I have had to refuse many calls. The hospital at present, accommodates properly only 18 patients, though the last few weeks the number in the wards has exceeded 18, while I have had to refuse admittance to patients almost daily. During the past year \$520 were subscribed by the foreign community, for the purpose of furnishing iron beds for the hospital, and seventy-five, have already been ordered. We are planning now for various improvements, during the coming year.

"The experience of ten years, with the hospital in its present situation, about three miles from the native city, has I think convinced all interested in this kind of mission work, that it is not placed in the most favorable position to attract patients to its wards. For the year ending September 9th, 1885, the number of patients attending hospital dispensary, and received into the wards, has been small compared to the possibilities of medical work in Foochow. A hospital for Chinese women, especially, should be among the people. In view of these facts, we are planning to secure property and build a branch hospital in the native city. Evangelical work, of course, is carried on in connection with the medical."

Miss Kate C. Woodhull M.D., under the A. B. C. F. M., who arrived December, 1884, writes that she is devoting herself at present to the study of the language, doing as little work as possible.

#### SWATOW.

Owing to an omission in applying for it, we regret that no report has been received from Miss C. H. Daniells M.D., of the American Baptist Mission, Swatow, who arrived in China in 1878. We shall hope soon to publish a report from her.

#### CANTON.

A Dispensary was opened in Canton, in February, 1885, by Miss Mary M. Niles M.D., under the auspices of the Presbyterian Board, North. The attendance has been small, besides which however, Dr. Niles has visited a number at their houses. At the Annual Meeting of the Canton Medical Society, she was appointed Lady Physician to the Hospital, and has since then had charge of the Woman's Department. At present she has no report to make, but hopes to be able to do so at some future time.

Miss M. H. Fulton M.D., of the same mission, who arrived at Canton in 1884, has recently accompanied Dr. Kerr to Kwai Peng, in the province of Kwang Sai, where they have leased the house they occupy for ten years. "The opposition," writes Dr. Thomson, "might have succeeded against anybody but Dr. Kerr, whose prudence, wisdom, and experience, you know. Official and popular favor at least seem now to be with them." Dr. Fulton purposes remaining permanently at this station, with her brother Rev. A. A. Fulton.

The above facts show the importance of the Missionary Work done by Lady Physicians in China. In Canton, where foreign medical missionary work has been carred on for fifty years, there has been some change of sentiment on the part of the people, and it is reported that a third of the patients at the Missionary Hospital have been women; but even there it will no doubt he found that a medical lady will have a sphere all her own; and in the regions less influenced by foreign practice, it still remains true that Chinese women are beyond the reach of the male physician for many of their peculiar ailments. Our limits do not permit of our doing more than submit the above facts to our readers; though, in the interests of the missionary work at large, we must express the hope that this branch of missionary work in China will hereafter be more fully and frequently reported than it has been in the past.

### METHODS OF MISSION WORK.

#### LETTER III.

BY REV. J. L. NEVIUS, D.D.

HOW SHALL WE DEAL WITH NEW CONVERTS.

THE reception of first converts in any mission is an epoch fruitful of consequences for good or evil. The course pursued at this time will establish precedents, and in a great measure fix the policy and determine the character of the Church of the future. How then shall these first converts be dealt with? To this weighty question the Scriptures furnish us some ready answers.

I .- "Let every man abide in the same calling wherein he was called." 1 Cor 7. 20. This command is repeated in a different form in the 24th verse of the same chapter. "Brethren let every man wherein he is called therein abide with God." This Apostolic injunction we are further told was ordained "for all the Churches." It teaches most emphatically that Christianity should not disturb the social relations of its adherents; but requires them to be content with their lot, and to illustrate the Gospel in the spheres of life in which they are called. How many of us have given these passages of Scripture that weight of authority which they deserve? How many of us have realized that in taking untried Christians out of the positions in which God has called them, and making evangelists of them, we may be literally, though unconsciously, opposing a divine purpose. Such a course directly tends to unsettle the minds of new converts, and excites the very feeling of restlessness and discontent which this command seems specially designed to prevent.

It may be objected that the literal carrying out of this injunction would prevent missionaries ever employing any native assistants, and would in fact have prevented our coming to China, or entering the ministry. This objection so far as it has any weight lies against the Scripture itself. It may be remarked however that all Scripture commands are limited and conditioned by other Scripture teachings, and are to be interpreted by them. This passage does not determine whether a man is to abide where he is called, permanently, or only temporarily. This is a question to be left to the future. Special providences afterwards may indicate a further and different divine purpose no less clearly. So Paul did not hesitate, when the proper time had come, to remove Timothy from Lystra, and there was no inconsistency in his doing so.

As for ourselves, we entered the ministry because we believed we had a divine call to it; and the Church has sent us to China because it concurred in this opinion, and considered our characters sufficiently tested and proved to warrant them in sending us forth to preach the Gospel, with a reasonable assurance that we had renounced worldly aims and worldly advantages, to give our lives to the service of Christ. All we insist on is that the same principles, and the same prudence should be used in dealing with the Chinese.

In determining whether this command to let every man abide in his calling is applicable and binding at present, it is undoubtedly legitimate to enquire whether there may not be special reasons in this present time which overrule and annul it. I can think of none except such as we may regard as growing out of our special circumstances. For instance we may have been praying for labourers for the "great harvest," or more specifically that God would give us a native agent to occupy an important station at—, and we say: "Is not this the man God has sent for this very object." We should not forget however that when this injunction was given, there was as great need of workers, and as many important places to be occupied as now.

The object we all have in view is of course to secure the greatest usefulness of the convert, and the greatest good to the common cause. Now if the young Christian seems to have qualifications for making a good evangelist, is he not just the man wanted to develop the work where he is? And will not further experience fit him all the better for doing other work to which he may be called in the future, when perhaps he may be spared from his station without its suffering in consequence? God's designs with reference to this man are wiser than ours. Let us wait for those designs to develop as they surely will, and follow carefully as we are led.

Other passages of Scripture place our duty in this matter in a still clearer light. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." By one rash and unauthorized step we may inflict an irreparable injury on the person in whom we are so much interested, and destroy all hopes of his future usefulness. Again; "Be not many masters (teachers) knowing that we shall receive the greater condemnation." This is a warning to would-be teachers, and may be applied with equal force to those who would gratuitously assume the responsibility of recommending and employing teachers, without sufficient Scriptural grounds for doing so. Again we are taught; "Lay hands suddenly on no man, neither be partakers of other mens' sins; keep thyself pure." The pertinency of these passages is too obvious to require lengthened remarks.

II.—The Importance of Precedents. The Chinese are remarkable for their tendency to follow a fixed routine, and to be governed by precedents. If the first convert is soon employed, those who follow will expect to be. If the first station is supplied with a chapel, succeeding ones will require the same, and so on indefinitely. As a matter of precedent, the question as to whether the Gospel shall be first introduced by the instrumentality of paid or unpaid agents, is of such importance as to deserve very careful attention. Here again we get light from Scripture. Nothing is more strikingly characteristic of the missionary methods of the Apostle Paul than his purpose to preach the Gospel freely or "without charge." He gives us very clearly his reason for doing this. "For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread." 2 Thes. 3:7-12. There were in Thessalonica and other places in Greece, as there are now in China, idlers, busybodies or disorderly persons, who would fain live without work. From such persons Paul apprehended great danger to the infant Church; and he not only denounced them in unsparing terms, but determined by his own example to furnish a precedent which would have more weight in establishing a fixed usage in the Church than anything he could say. In addressing the Ephesian elders he gives the same reason for the course adopted. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 34,35.

The Apostle in the 9th chapter of 1st Corinthians lays down the general rule that, as a matter of right, the teacher should depend for his temporal support on the taught; still in first introducing the Gospel to a heathen people, he felt it his duty to waive this privilege. The example which he set was that of a preacher not having his influence curtailed by the suspicion that he is laboring for pay. While the Church at home has decided that in lands where Christian institutions are established the pastor should depend for his

support on his flock, and abstain from secular employments, I believe it is best, at least in the first stage of mission work, for the native evangelist to follow Paul's example. Take a man laboring on the plane of his ordinary life as an earnest Christian and make him a paid laborer, and you deprive him of half his influence. It may be said that by paying him you enable him to give all his time to evangelistic work. Still it is a fair question (we are now speaking of new converts) whether a man will accomplish more for good in the end by preaching or by living Christianity. The examples that we want are those of men illustrating Christianity during six days of secular work, and one day of Sabbath observance. Such men and such women present Christianity, in the concrete. They are "Cities set on a hill"—" Epistles known and read of all men." When stations multiply after this type they strike root into the soil. There is life and aggressiveness in them.

Some will probably ask-"Why do not missionaries themselves work with their own hands, and set the same example that Paul did?" If circumstances were the same, and the course chosen by the Apostle were now practicable, and would secure the same end that it did in his case, it ought to be adopted, and I believe missionaries would adopt it gladly. The reason why we do not is, that doing so in our case would defeat the object aimed at. Our circumstances as foreign missionaries in China are different from those of the Apostle Paul in almost every particular. He was a Roman citizen in the Roman empire. He labored in his native climate; was master of Greek and Hebrew, the two languages required for prosecuting his work; and his physical and intellectual training had been the same as those with whom and for whom he labored. We, in coming to China, are obliged from the first to undertake the work of acquiring a spoken and a written language, both very difficult, taxing mind and body to the utmost and demanding all our time and energies. We have to submit to the disadvantage and drudgery of learning in comparatively advanced life, (so far as we are able to do it) what the Chinaman learns, and what Paul learned, in childhood and early manhood. Besides, for a foreigner to support himself in China in competition with natives in any department of manual labor is manifestly impracticable; and one attempting to do so would diminish rather than increase his influence. Were it practicable and consistent with duty, how many of us who have a natural taste for mechanics, or agriculture, or business, would gladly spend a portion of our time in these pursuits, rather than in the wearisome work of the study. Is it not obvious that the only persons who can furnish in China the much needed example of propagating Christianity while they labor with their own

hands, are not Europeans, but natives laboring for and among their own people?

The importance of trusting at first mainly to voluntary unpaid agency, or rather to the influence of Christian men and women remaining in their original callings, may be further shown by other considerations. It is a prevalent idea in China that diligent and successful attention to temporal matters and religious matters at the same time is impossible. We often hear the remark from Chinamen: "I am tired of the world and its employments, and would like to enter the religion;" the true interpretation of which generally is, that the man would like to avoid work and live on the "Kiao-hwe." Another says "Christianity is good, but I must earn a living for my family." Sometimes this is a mere excuse, and sometimes it expresses a man's honest conviction, that an effort to lead a Christian life will interfere with his temporal prospects. I believe that nothing is more important to the success of our work than to do away with this idea; and this can be best accomplished by living examples showing that a man may be a good Christian and a good farmer or artisan at the same time; or in other words, that "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." Even voluntary and unpaid preaching is not to be compared for wholesome influence to earnest, consistent, Christian lives. The secret of the world's evangelization is to be found in the words of our Saviour "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven." During the last few years I have often found it necessary to exhort and remonstrate with some of my people in such language as the following; "Though it is commendable for you to visit your friends and acquaintances, and to talk to them about Christianity when you have time to do so, you must not neglect your business. Your usefulness as a Christian, the religious interests of your station, and the spread of the Gospel in the neighborhood, depend largely on your success and prosperity in temporal matters. If you neglect your business, and run in debt, and are obliged to sell one acre of land this year and two next, you will be a warning to all your neighbors, and they will point to you and say,—' Beware of the Christian religion; our friend entered it and in a few years he and his family were brought to want.' If this is the outcome of your life in temporal things, all your preaching to your neighbors will do little good."

Some will say that depending largely upon the voluntary and unpaid labor of native Christians for the propagation of the Gospel is presupposing a larger amount of zeal and devotion on their part than is found even among Christians at home. If this is true, so much the worse for Christians at home. I believe the contrary

however. There is a great army of active workers at home, as well as idlers. As to young converts in our country stations, it is a fact that they are willing to do this work, and able to do it, and still further that they do it. In the early history of the Church, as recorded in the Acts of the Apostles, Christianity spread chiefly through the voluntary zeal of ordinary Church members, and the work of the Apostles consisted mainly in superintending and organizing the companies of Christians thus gathered. Their zeal was so great that persecution could not repress, but only intensified it. If there is not that zeal and effort in the Church at home, it is much to be deplored. Perhaps the want of it is due in a great measure to a growing habit of leaving work for Christ to be done by those who are paid for it. Where such an idea prevails, whether at home or on missionary ground, it tends to paralyze the power of the Church for good.

It may be objected further that this aggressive zeal to which I have referred is due largely to the expectation of being employed; and that for this reason it is not to be relied upon, since it will decline as the hope of employment diminishes. There is no doubt much truth in this. Shall we then knowingly and deliberately pander to this mercenary spirit, and by continuing to employ new converts increase and perpetuate an evil which we deplore; or shall we not rather by refraining from employing them put a stop to the evil as soon as possible? While however without doubt some of these voluntary labourers are working with selfish aims, I believe there are others who work from higher and worthier motives. Let us depend on these and we shall not be disappointed. Not giving pecuniary employment to new converts will probably retard our work for a time, at least so far as numbers of adherents is concerned, but it will promote the work in the end.

III.—We may get help in learning how to deal with new converts and stations by considering the nature of the Church and the law of its development. Christianity, whether embodied in the individual or in a Church, is the outgrowth of a vital principle. In the spiritual as well as vegetable kingdom every vital germ has its own law of life and development, and it is only by following that law that the highest development can be secured. Christianity has been introduced into the world, as a plant which will thrive best confronting and contending with all the forces of its environment; not as a feeble exotic which can only live when nursed and sheltered. All unnecessary nursing will do it harm. A pine may be trained into a beautiful and fantastic shape, so as to be an object of interest and curiosity, and may flourish in a way; but it will not tower heavenward as the king of the forest unless from first to last it is subjected to the various and seemingly adverse influences

of scorching sun, biting frost, and surging tempest. A certain amount of care, and especially the right kind, is necessary: too much or injudicious care is injurious, and may be fatal to the life

which it is intended to promote.

IV .- Young converts should be proved, before they are employed and advanced to responsible public positions. It is said of deacons in the 3rd chapter of Timothy, "Let them also be proved." The also refers no doubt to the previous qualifications required in bishops. These varied qualifications include knowledge, experience, selfculture, and spiritual growth, and discipline; all combining together to form a stable and reliable basis of character. If deacons as well as bishops must be first proved, is there not the same necessity for proving preachers and evangelists in China? There are laws in civilized countries requiring that in testing an anchorchain or a wire cable it shall be subjected to a strain greater than will be required in after use, before precious treasure and more precious lives are trusted to it. Ordinary prudence, aside from Scripture command, would dictate the still greater necessity of testing the character of a man who is to be used in matters affecting the temporal and spiritual interests, immediately and prospectively, of perhaps thousands. In the zeal and glow of first converts they are apt, and that unwittingly, to deceive not only us but themselves. By all means let them be proved. How can this be done without leaving them to meet the difficulties and trials incident to the condition in which they are found, and that for a considerable length of time? We have further authoritative teaching from our Saviour himself on this point, specially designed to guard against the dangers resulting from the influence of false teachers. "By their fruits ye shall know them." The outward appearance of a tree may give promise of its being everything we could desire; but we cannot be sure of its character until it bears fruit; for this we may have to wait for years, and then find ourselves disappointed.

V.—Young converts before they are advanced to positions of prominence and responsibility, should also be trained. The processes of pruning and training, though quite different and distinct, are carried on simultaneously, and largely by the same means. This training includes not only study, but work, trial and perhaps suffering. It should be such as will fit a man to endure hardness as a good soldier of Jesus Christ. A man may be carried through a course of theological training, all his wants provided for, and freed from the struggle of ordinary life, and yet get very little of this disciplinary training which is so important. We may think we are helping a man by relieving him of burdens, when we are in fact only interfering with his training. Here again the element of time is a necessity. We are so apt to be in haste; to spur ourselves

on to premature and fruitless effort by considering how many souls are perishing while we are delaying. After the Apostle Paul was chosen and called, he was kept waiting nearly ten years before he was commanded to enter upon his special life work. Who will say that those ten years were not as important as any other period of his life, or that his after usefulness did not depend on them? Timothy also, by years of active and successful labor at home, obtained a good report of the brethren in Lystra and Derbe, after which he accompanied Paul as a helper; and when many years of proving and training were passed, became Paul's co-laborer and successor in the work of evangelization and the founding of churches.

If it be further asked what then is the best way to train men for usefulness in the Church, I know of no better answer, at least for the first stage of preparation, than to repeat the Scripture injunction, "Let every man abide in the calling wherein he was called." Nothing else can supply the plan of God's providential training in the school of ordinary life and practical experience. If God who has called a man to the fellowship of his Church, has also called him to the work of the ministry, He will manifest His purpose in His own time and way. In the meanwhile we should give to these young converts all the instruction, advice, and help, which Christian sympathy and prudence suggest.

VI.-We should with faith and confidence commit young converts "to the Lord on whom they believed." This was the course unhesitatingly adopted by the Apostle Paul; and I know of no reason why we should not follow his example. Our Saviour has promised to be always with His people unto the end of the world; and to send the blessed Spirit of all grace to abide with them forever. He will furnish for them, by conferring special graces of His Spirit, "prophets, teachers, exhorters, helps and governments," as they are required. Paul on his departure from places were he had made converts, often left Timothy or Silas or others to spend days or weeks in instructing, exhorting, and comforting them; and also sent special messengers to individual churches to correct abuses and furnish help as occasion required; but we read in the Acts of the Apostles of no case in which he left any one to stay with them as their resident minister. I believe that in failing to follow this Apostolic example we have often checked the development of individual gifts, and self-reliance, and aggressive power in our Churches; making them weak, inefficient and dependant from the first.

In the meantime in view of the great need of evangelists to enter open feilds not yet reached, and of pastors and teachers to care for those who are already gathered into the fold, let us heed the solemn injunction of our Lord; "Pray ye the Lord of the harvest that He will send forth laborers into His harvest."

#### THE NEXT MISSIONARY CONFERENCE.

REV. C. W. MATEER, D.D.

SOME two months ago I wrote to the Editor of the Recorder suggesting that he bring forward the subject of another general Missionary Conference. If I had been impressed with the need of a Conference so early as 1887, I would have moved sooner. The fact that no one anticipated me, goes far to show that there is no general desire for a conference so early as 1887. As a member of the committee of arrangements for the former conference, I know something of the work to be done and the time required. I am decidedly in favor of postponing the conference two years at least, if not three—making it in 1890. A lady who favors 1889 suggests to me, that we always say 10 or 12, not 10 or 13, which more than makes up for the round number 1890.

I suggest the following reasons for postponement:—The time is now too short to make the necessary arrangements for 1887 and yet give the time that should be given for the preparation of papers. If the papers are to be really valuable, time is needed to collect facts and data, and to send for authorities and helps.

It will take time to settle the present question of the time, and then it will take time to get a committee of arrangements satisfactorily appointed and organized for their work. Dr. Williamson has already nominated them it is true, but it is hardly likely that the brethren named, or the missionary body at large, will consider the dictum of a single man as a satisfactory appointment. Each province or section of China will doubtless claim the privilege of appointing its own member of the committee of arrangements, as they did in the former case. This committee will require time to ascertain the wishes of their constituents in regard to subjects, etc., and to arrange a convenient time and place for their meeting. The northern ports are now closed for the winter, which greatly impedes communication with that section of China. By no possibility could a committee be properly appointed, and arrangements made for their meeting befere next May or June. After the programme of subjects is made out and circulated, numerous modifications will be required, which will necessitate correspondence and entail delay, before the programme is finally settled and writers ready to address themselves to their work.

China is large, and travelling expensive. A postponement of two or three years will give more time and opportunity to make provision for the necessary expense; also to mature plans whereby attendance at the conference may be made to fall in with other ends relating to business or health.

The present is a time of general stringency in money matters. Nearly all American Missionary Societies, at least, are embarrassed, and are likely to be for a year or two to come. In many cases missionaries are in consequence crippled in private resources, while the Boards are not likely to entertain favourably applications for aid. This, be assured, is with many a very important matter.

Dr. Williamson's paper in the last Recorder is enthusiastic, but not convincing. It assumes more I fear than the facts will warrant. I look in vain for evidences of religious movement in China, or of the speedy decay of either Taoism or Buddhism. Whatever there is of movement in China now concerns mines, railroads, and waroutfit. The Missionary work, however, is moral and spiritual, and a Missionary Conference should be held with these ends chiefly in view. If we were to meet as a conference of engineers, I should consider the present time highly opportune.

It is true a desire was expressed by the last conference for another in ten years. This was the natural expression of the enthusiasm of the occasion. It is questionable however whether a cooler consideration of the whole question would justify another general conference quite so soon. A really interesting and profitable conference, with new and suggestive papers, will not be so readily achieved as it was before, when the whole field was new. Each added year will make the achievement easier, and its attainment more probable.

I like the editor's suggestion. The Shanghai local conference is entitled to take the lead. Let them first call formally for a vote from every mission station in China and by this vote decide the question of time. If they will then map out China and call for the appointment of a delegate from each section to represent it in forming a programme, and perfecting plans for the meeting of the conference, the business will go on satisfactorily. Even if the conference is postponed two or three years it is not too soon to initiate the preparatory steps.

Tungchow, December 9th 1885.

#### THE MISSIONARY CONFERENCE-A PROTEST.

BY REV. M. T. YATES D.D.

THE call for the expression of an opinion, on the part of the various district conferences, in regard to the time for the next general Conference of Missionaries, was, if we are to avoid serious confusion, timely. For, while we know that several have suggested 1890, Dr. Williamson, who has just come to dwell amongst us, has, in a letter in the Recorder for December, settled the question of time, so far as he is able to do it, in favor of 1887; and has assumed the authority to appoint a committee "to make preliminary preparation in regard to papers and procedure;" and to name Dr. Y. J. Allen as convener; and calls upon the district conferences to hurry up this matter and report to Dr. Y. J. Allen.

When I read Dr. Williamson's letter, and considered his reasons (?) for 1887, and his presumption in making these appointments, without consulting this local conference, I was, to say the least, surprised. But another glance at the letter showed that he must have consulted Dr. Allen, his Convener. I am sorry that the counsel did not produce better results;—but when we remember what Dr. Allen wrote to the Advocate of Missions, which was republished in the Recorder for October, there is not much ground for surprise. He says to his home friends;—"We must not cast about to see what others have done, or are doing here, for I tell you conscientiously, that there is nothing in this field to challenge our admiration, but much to be shunned and deprecated as wasteful and childish." If the faithful and persistent preaching of the Gospel of Christ to the multitudes, is a thing "to be shunned and

deprecated as wasteful and childish," then so much the worse for

him who wastes his means and forces in something else.

But I must notice Dr. Williamson's reasons for urging the earlier date of 1887. Considered in a religious point of view, they are apocryphal. To one who knows the truth about the Chinese, they seem to be the product of a man who is living in an ideal world—a veritable will-with-a-wisp. He says that "China has marvellously changed during these last ten years. There is a perfect ferment among all classes, especially among the reading, and educated men." China has been somewhat disturbed by the late war; but she has not "seen her boasted power laid low at a blow;" on the contrary she is, in her own estimation and in fact, stronger, in everything that contributes to the stability of an empire, stronger than she was before the French war. She is moving slowly in the direction of defensive measures—telegraphs,

armaments, and some talk about rail-roads, and the development of her resources; but we hear not one genuine whisper, from any class of the people, about a revolution in religious matters—the "change," in which missionaries are mainly, if not solely, interested.

Your space will not allow me to enter more than my protest against his other arguments:-1st, "That these wars, and the consequent action of foreign nations, have thrown China into the hands of Christendom as a ward," to be taught. 2nd, "That they have a knowledge of the living and true God almost universal thoughout the whole of China, under the name of Tien Lau-yeh, or Lau Tien-yeh, which requires only to be vivified, amplified and enforced." 3rd, "We have a code of moral ethics," (Confucianism), of the five constant virtues, which only needs "to be supplemented by the relationship between God and man, and another, the all-embracing virtue of love to God, to make the code almost perfect." 4th, Their system of ancestral worship. "Their ancestral feasts are observed, in reality, as family reunions where the spirits of the dead mingle with the living. Our duty here also is obvious." "There is thus wonderfully little to overturn in China. Our great duty is supplementing. Tauism and Buddhism are only excrescences in the body politic. They are perishing of themselves and are not worth refutation."-All this is wonderfully like Jule Verne's explorations of unknown worlds. This concise summary of part only of Dr. Williamson's arguments, opens a new and wide field, through which I would delight to roam; one that affords themes on which I could furnish copy for The Recorder for many months; but I must forbear. Suffice it to say, I enter against these arguments, one and all, my most unqualified protest. I regard them as a mirage, and am surprised that any Christian teacher of the pure Gospel of Christ, could endorse them. They reveal the approach of a Three-headed Hydra, with which the faithful allies of Christ may as will prepare themselves to contend; for he is coming, yea is even at the door. "Hercules killed this monster by applying firebrands to the wounds as he cut off the heads;" and I doubt not the Lion of the tribe of Judah will be able, in his own way and time, to destroy this monstrosity. I am opposed, toto cælo, to our attempting to graft the pure religion of Christ on to Confucianism; and I hope that most Christian teachers in China, and at home too, are of the same mind.

Under the circumstances, it seems to me that the best thing to do, is to wait for responses to the call for the expression of an opinion as to the time for the next general Conference. If the call is not responded to, it may be taken as evidence that the early date of 1887 is not desired.

### Correspondence.

MORE NOMINATIONS BY DR. WILLIAMSON.

DEAR SIR.

Most inadvertently I omitted the name of the Rt. Rev. Bishop Moule, Hangchow, in the list of names of proposed committee for the preliminary steps as to general conference. Would you kindly permit me to supply the deficiency. And now, since the Rev. W. Muirhead has returned from furlough, I beg also to add his name. Cordially Yours,

A. WILLIAMSON.

#### A CORRECTION.

DEAR SIR.

In the Recorder for November, p. 434 there is an error that seems to call for correction. My brother, archdeacon Moule, is made to say, that; "At Santu and the neighbourhood there are nearly thirty Christians who........have engaged to pay about two

dollars each towards the Church Fund this year."

The Christians of Santu and the neighbourhood have shewn a very hopeful spirit by maintaining divine service among themselves with very little help indeed from paid agents, lending rooms for the purpose in three out of four hamlets, enduring persecution on the whole with exemplary patience, and meantime spreading a knowledge of the gospel among their heathen neighbours; and they have promised a small sum towards general Church expenses, but certainly not a quarter of the amount implied above. They are most of them exceedingly poor, living from hand to mouth; only about two householders among them being in more comfortable circumstances, of whom one is the least liberal of the whole number.

One other phrase needs modification;—"all can read intelligently" should be,—"a larger proportion than usual in our

Chehkiang missions can read intelligently."

My dear brother's sketch of his visit, after six years absence, to a district in which he was the first to 'sow the seed of the Kingdom' is full of interest and truth; and I am sure he would be as anxious as I that there should be no heightening whatever of the colours of sober truth.

Yours faithfully,

Hangchow, November 18th; 1885.

G. S. MOULE.

#### GLEANINGS.

The British Bible Society Monthly Reporter for September acknowledges a donation of £1000 from the Rev. T. R. Fisher, a retired Wesleyan minister, which is to be used to promote the Society's work in China, and the Reporter for October acknowledges another donation of £1500 also for Bible work in China. Fortunately there are many who still believe the Bible Work, even in China, to be a most hopeful branch of missionary effort, and in many respects the foundation for all other work.

# Echoes from Other Lands.

The Missionary for September has a communication from Rev. H. C. DuBose regarding their recent troubles and those of the Northern Presbyterian Mission in securing building lots. "As all our efforts at compromise failed, it was referred to the Consul-General at Shanghai, who requested Consul Stevens, of Ningpo, to come up and settle the matter ..... Mr. Stevens merits the thanks of our Church for his painstaking service of five weeks with Mandarins, who would hinder him, deceive him, violate their promise, and thwart his plans. They objected to lot after lot, and where fair dealing would not answer, resorted to foul play, yet at last, after a great trial of patience, most eligible locations were secured for each mission.....The title deeds are made out to the American Missionary, for the common property of the Protestant Church; it is in the form of a perpetual lease and is inalienable;-the officials thus according to us the rights of a treaty port. We are viery thankful to God that during this time no natives have been mprisoned, fined, or hurt; that no placards have been posted up against us; that the spirit of the people has been very friendly, and that the rulers, whose hearts are in the Lord's hands, have in the end dealt very justly."

The Rev. S. G. Tope of the Wesleyan Mission writes from Canton to his Society:—"There is a growing desire amongst the people of this province to know more of the glad tidings. The cry from one whole village about two hundred miles away, is, "We don't believe in idols, but know not in whom to put our trust." This place has not yet been visited by Christian teachers, but the Gospel leaven has by some means entered and is already at work. Is there a field more white unto the harvest? and could there be a stronger protest against diminished interest in foreign missions." And he further says:—"In this Circuit, the ill effects of the recent troubles have proved to be but of a temporary nature; indeed, the past storm has left us a clearer and healthier atmosphere......The newly awakened interest is of great value."

From the Sandwich Islands we hear of the death of Mr. Sit Moon, a much respected Cantonese preacher, who ministered to a Chinese congregation at Kohala, on the island of Hawaii.

During October, Rev. C. R. Hager visited the Heung Shan district in Kwangtung, regarding which he writes:—"While in the city itself, we received rather a warm reception with stones, though without injury. There seems as much bitterness against the Gospel there as ever. A year ago we were almost hooted out of the same city; and this time the mob tried its power, but, with the help of the Chinese Authorities, it signally failed."

### Jur Book Cable.

publications regarding China is Baron Richthofen's great work. Unfortunately for many of us it is in the German language. sequel however is a magnificent Atlas, which though in the same language, will be available to all. The maps of the first part of the work are on the scale of 5.75 inches to one degree, or natural scale 1: 750,000; and the completed work will be accompanied by a general map of the Chinese Empire on the scale of 1: 3,000,000. This Atlas will evidently supercede all previous works of the kind, and will be invaluable to all students and travellers in these lands. It is to consist, when completed, of fiftyfour maps, twenty-seven orographical and twenty-seven geological. We find a most appreciative notice of it in the Monthly Record of the Royal Geographical Society for October.

We take a special interest in a pamphlet very neatly printed at The Mercury Office-The Province of Yunan, Past, Present and Future -for, the most important of its several papers, was for some time in our hands for The Recorder, but the long delay experienced by the crowded condition of our columns, induced the author to withdraw them and publish them in their present form, in which we are very glad to see them. The modesty of the writer has suppressed his name, but we betray no confidence, and certainly do no wrong,

one of the most important recent ablications regarding China is aron Richthofen's great work. Infortunately for many of us it is the German language. The quel however is a magnificent that, which though in the same inguage, will be available to all, the maps of the first part of the ork are on the scale of 5.75 inches one degree, or natural scale 1:

The Celestial "Boulevards" of Shanghai, or Foochow Road by Day and Night, republished from the Shanghai Mercury, and kindly sent us by the author, Mr. B. R. A. Navarra, gives lively and welltouched pen and ink sketches of our principal Chinese thoroughfare. We need not be supposed to endorse all Mr. Navarra's expressions and opinions, when we commend his effort to reproduce "Foochow Road by Day and Night," as indicating an observing eye and literary skill.

We acknowledge with thanks a copy of the Ming Sang Wei Pao-Fukien Society [or Church ] Newsa monthly issued by the Methodist Episcopal Mission, Foochow. It contains items of local and general interest; among others, extracts from the Peking Gazette, notice of the death of Tso Tsung Tang, subjects on which students were examined at the late provincial examinations, news from the home churches, and concludes with the report of a conference held at Foochow, when the question of "Foot Binding" was discussed.

### Editorial Aotes and Missionary Aews.

REVIEW OF 1885. \*

A review, from a missionary stand-point, of events in China during 1885, gives much encourage-At the beginning of the year the difficulties between China and France, in which hundreds of lives were lost and great expenses incurred on both sides, though war had not been declared, were dragging indefinitely along, and there seemed little prospect of an early settlement, when, to the surprise of all, the preliminaries of peace were arranged on the 4th of April, and the full Treaty signed on the 9th of June. It is early, even yet, to gather up the full results of this painful episode, but it is evident that China has learned much by the conflict, and comes out of it stronger than ever before.

Her rulers, and even the people, have been enabled to discriminate to some extent between the different nationalities of the west, and this too in ways which favorably affect our work. Those of Protestant faiths are much better appreciated than before, though there are still heavy incrustations of ignorance and prejudice to be removed. China has learned something of her weakness, and of what she needs to enable her to meet the demands of western nations. Unfortunately, what she has learned to feel most is her physical weakness, and she is moving to supply herself with munitions of war, which are the least of her needs. Stimulated by the very remarkable dying counsels of Gen. Tso Tsung-t'ang, she is preparing to increase her navy, to reorganize her army, to open rail-roads, and to extend her telegraph In connection with these lines that are patent to all.

enterprises it is inevitable that she imbibe much of knowledge, both in institutions of her own founding and also in the many schools under missionary control, no-less than by an education of some of her sons in foreign lands. It is to be hoped that by all these methods she will learn that her far greater need is for mental furnishing, and moral reinforcing.

The new Opium Treaty with England, even if it should not go into operation, owing to the opposition of nations who have hitherto had no complicity with the opium trade, makes a new stage in Chinese diplomacy, and one that may bear much fruit in ways beneficent to China. It indicates a disposition, on the part of the leading commercial nation of the world, to deal in a new style with this people just waking to international responsibilities, from which indefinite good may be expected. The recent movements in Upper Burmah, by which English territory becomes conterminous with that of China Proper for a considerable extent along its southern and south-western border, is a very important event for the future of all that southern belt, and consequently of all China.

And on the other hand, the friendly relations which have this year been strengthened between China and Japan, (even though there be just now some, not fully known, difficulty between them), is a very hopeful fact, that tends to strengthen the beneficial influence of Japan over China, in many impalpable ways, no less than in

<sup>.</sup> This article is the substance of an address by the Editor on the 4th of January, 1886, as President of the Shanghai Evangelical Alliance during the past year.

Turning to the more purely missionary aspects of our work, we find that there have been ten deaths of persons whose names were on the published List at the close of 1884, six of whom were ladies, and four men. Mrs. Kerr died in the U.S., April 1; Mr. Hocquard at Singapore, April 30; Mr. Jos. Bell in England, in June; Mrs. Ashmore in U.S., July 21; Mr. Rendall at Taiyeun-fu, Aug. 7; Miss Littlejohn at Chefoo, in September; Mrs. Gilmour in Peking, Sept. 19; Mr Oleson in Shanghai, Oct. 5; Mr. Butler at Chinkiang, Oct. 12; and Mrs Riley at Chuntu, Oct. 12.

Besides these we have recorded the deaths of three whose names had been withdrawn from the Missionary Roll; Mrs. Pruyn, Feb. 11, Canon McClatchie, June 4, and Mrs. Nelson, Sept. 19.

The present number of missionaries cannot be accurately stated, but we gather from the "Mission-ary Journal," published in the Recorder from month to month, that since the publication of the last List of Missionaries, there have been about 85 new arrivals. Adding these to the figures given in the last List at the close of 1884, and deducting final departures and deaths, we have the present number approximately as 307 married men, 150 single men, 150 single women, making a total of men and single women of 607, or with married women, about 914, which is a net gain of a little more than 60. The greater number of this gain has been in connection with the China Inland Mission. One new body of home Christians has this year sent two representatives to China-the Bible Christians-making now a total of 34 Protestant Missionary Societies in China-12 American, 18 British, and 4 German; besides whom there are 8 or ten missionaries unconnected with any Society.

In reviewing the missionary china Branch was formed in events of the year, prominence must be given to the reviving which came organizations have come into

with the arrival of Messrs Smith and Studd, and their associates, of the China Inland Mission, and the meetings they held, first in Shanghai, and then in other cities of the north and west, by which much good was done, especially among missionaries, in imparting new faith and hope, and fresh strength to union in prayer.

No very general movements have been reported among the native Churches, though at Foochow there was a precious experience in the schools under Methodist care; and in the extreme north, in connection with the United Presbyterian Mission, a singular interest is reported among Coreans on the border of Within a few weeks a China. permanent Presbyterian Mission Station has been secured in the province of Kwangsi, leaving the province of Hunan as the only one now without permanently resident missionaries.

Several acts of violence against individual missionaries, have occurred, notably those practiced on Messrs Upcroft and Hughesdon at Si-chien Fu in Sze-chnan; but in the main the peace has been well preserved, and many reports are received telling of ameliorated feelings on the part of the people toward missionaries, even in the most agitated province of Kwangtung. Several long standing cases of difficulty have been happily arranged, as at Hwang Hien, Tek Ngan, and Nankin, and Soochow. while others bide their time. No reparations worthy the name, have been made to native Christians who suffered so severely from popular outbreaks in the south in 1884; yet there has been no repetition of such general outrage.

The organization of several subbranches of the Evangelical Alliance, is one of the noticeable events of the year. In May, 1884, the China Branch was formed in Peking, since which time local organizations have come into and Canton. In March, the Officers | Leyenberger says: "I give my vote of the Branch at Peking addressed in favor of 1890 .... I will not speak an important letter to the British, of other difficulties in the way of German, and American Ministers, an early meeting, but will simply regarding the persecutions of native Christians, which received a response from the Minister of the United States of America, and would doubtless have had a still more important reply from Sir Harry Parkes, had he not been suddenly removed by death, much to the regret and loss of all. This illustrates one of the great functions of a Branch of the Alliance at the Capital, by which we have a permanent medium of communicating with various parties at the political centre of the empire. The Executive Committees of the Hankow and Shanghai sub-branches have during the year issued a pamphlet on the Persecutions of Native Christians, which has received considerable attention in the home lands, and has we trust done good.

From the latest statistical reports of Protestant Missions, a summary of which we hope to give in our next issue, it is apparent that the number of native converts has been considerably increased during the year-a fact in which we must all rejoice and from which we are encouraged, though we bear anxiously in mind the vast work still before

the Church in China.

THE MISSIONARY CONFERENCE.

Rev. S. F. Woodin writes in favor of 1890, as the time of meeting. Dr. Talmage writes :- "I am decidedly of the opinion that it had better be deferred until 1890. There is not now sufficient time to make the needful preparations for a successful Conference. They will appreciate this remark who know how great was the labor performed by those who had charge of the preparations for the last Conference. It was the laborious and careful preparation that made that Con- will probably not be best for it to

existence at Hankow, Shanghai, ference so successful."-Rev. J. A. refer to one by way of emphasis. Correspondence will probably be required in most cases between each Mission and its Board at home, in in order to secure the requisite funds for attendance. An early date would hardly give sufficient time for this."

> Lest silence be misunderstood. we must express our regret regarding the apparent attempt of Dr. Williamson in our last issue and this number to precipitate matters, going so far as to designate the individuals to make preparations; and, as though nomination by himself was equivalent to election, even suggesting that early reports be sent in to the convener whom he names. Had his selection of names for the committee been more complete than it even yet is, and had his nomination for convener been far more fortunate, it would seem to us still to be a great mistake, placing both nominator and nominees in an embarrassing position.

Time must be given for all sections of our mission field to express themselves, and the arrangements must be such that all missionaries may have the fullest opportunity for bringing their thoughts and wishes to bear upon the Conference-as to when it shall meet, and how it shall be conducted. Any effort to forestall the freest expression of feeling, or to retain the management in certain hands, meets no sympathy from us. needing to be ground should be inexorably kept under lock and key. Every thing must be managed with the utmost freedom and impartiality, or the Conference had better not take place.

Our suggestion that the Shanghai Conference take the initative, seems to meet with acceptance, though it even nominate the individuals who | Assembly on the 24th of November shall constitute the committee. The Shanghai Conference may well open the question, by calling upon the different principal geographical sections to nominate and elect each its own representiive. The entire business will then be naturally left to that representative Committee-the determination of the time of meeting, and all the arrangements for the Conference, even to the election of a convener acceptable to all, if indeed they consider it necessary to have any other one act in that capacity than the Chairman of their own Committee.

#### THE CHINESE MISSION TO COREA.

The Rev. Mr. Wolfe, of Foochow. has returned from Corea, having stationed the two Chinese missionaries he took with him, at Fusan. Their residence is for the present in the foreign concession, near its outer boundary, where of course their first effort will be to learn the language, though they hope before long to put themselves more closely still in contact with the Corean people.

We are requested to state that the gentleman who contributed \$ 1.000 to this enterprise is not Mr. Ah Hok, but Mr. Love of the foreign community at Foochow.

#### NEWS FROM JAPAN.

The Southern Presbyterian Church of America has sent out two missionaries to Japan, who we learn, expect to settle at Nagoya, a city on the eastern shore, betwen Yokahama and Kobe.

The 18th of December was a high day at Kiyoto, from ceremonies connected with the laying of the corner stones of a new Chapel and new Library of the College. It was also the tenth anniversary of the Home Missionary Society of the Congregational Churches of Japan.

The United Presbyterian Church

in Tokio. Forty four churches are reported, with a membership of "over 4,000." Several public meetings were held, which were largely attended by very respectful audiences. One of the addresses urged the speedy evangelization of Japan. in view of "the effect it would have on the evangelization of Corea. China, and the whole continent of Asia," and mathematical estimates were given showing how this could be accomplished in fifteen years. Theenthusiasm of such statements is pleasing and stimulating, but we question their final advantage, when as yet there is no nation on the earth which has been fully evangelized.

#### MISCELLANEOUS ITEMS.

We notice with pleasure that Mr. Seymour, United States Consul at Canton, is reported as having transmitted to his Government the Memorandum on Persecutions in China, published a few months since under the auspices of the Hankow and Shanghai Evangelical Alliance Committees, drawing the attention of the Secretary of State to the need of better provisions being made for the protection of native Christians. The pamphlet has also been noticed by a number of the leading religious papers in the United States of America. It is however felt that the Chinese have graver complaints still to make regarding the treatment they receive in America.

Rev. S. F. Woodin reports from Foochow, that "there seems to be an increasing interest in the preaching of the truth among the people

We hear, from several sources, of Dr. Kerr's success in securing a footing at Kwai Peng in Kwangsi. Mr. Kerr's first patient, who was doing all he could to aid the doctor, is a man of some influence, who was a patient of Dr. Parker, in Japan held its third general 40 years ago, and was cured by

him—a case of bread found after many days.

Rev. S. C. Stanley reports the following very interesting incident.

"During the recent 'war,' three Christians were imprisoned in Canton on a trumped up charge. The cell partitions prevented their seeing each other, but they prayed, and sung, and conversed about their Christian hope. (They were eventually released.) An adjoining convict was impressed by this, and after his release, became an inquirer—before his release, indeed—and was recently baptized."

It is stated in the home papers that Mr. Griffith John has been requested by the National Bible Society of Scotland to render the Psalms into Easy Wenli.

We regret to learn that Miss A. C. Safford is detained at Yokohama by a sprained knee occasioned by a fall on shipboard during rough weather. Many prayers ascend for her recovery that she may again engage in visiting the women of Soochow in their homes.

We would call attention to the fact that we have overrun the usual size of the monthly Recorder by four pages.

Just as we go to press we are saddened by learning of the death of Mrs. Griffith John of Hankow.

#### FROM SHANTUNG-CHINA MOVES.

The Rev. C. R. Mills, D.D., writes from Tungchow Fu:—"I am just back from a visitation of the stations in Chingchow Foo prefecture, formerly under Mr. Corbett's care. There is no general movement in favor of Christianity there now. I baptized 20 persons. One of the native helpers had to be dismissed for unworthy conduct, and this has absorbed the attention of the Christians and raised a party in his favor. This has injured the cause not a ittle.

"In other parts of the field there is an increased scrupulousness as to Sabbath observance that is very gratifying. The Christians meet and have a prayer and scripture reading meeting; and the balance of the Sabbath they spend in committing the Scriptures to memory. Since April in one station the members had committed all of the Epistle of James. In another station one man had in the same time committed all Mark and two Chapters of Luke. Most commit select portions as Matthew 5th, 6th, 7th, 13th, 25th &c.

"There is no considerable persecution in this province now. There was violent persecution in I Doo some time since. The Christians have been benefitted by it, and it has now nearly died out.

"The Government is taking up the opening of mines in this province. Mr. H. M. Becher, Mining Engineer, is now examining the silver mines in Chingchow Foo and the gold mines in Laichow Foo, in company with Yen Se the Government agent, with the purpose of opening them at once with foreign machinery. That is a great step in advance. Hitherto the Mandarins have invariably forbidden the opening of new mines, assigning fung swei as the reason. The Telegraph is now working from Chinan Foo to Chefoo.

"At the last provincial examination in Chi-nan Foo 14,000 graduates competed for the second degree. Two scientific themes for essays were announed, viz., "The Thermometer"and "The Telegraph." The names of the successful candidates for degrees were flashed to Chefoo by telegraph. The speed with which the interesting intelligence has been communicated is much talked of through the country. Even China moves!"

# Diaru of Events in the

November, 1885.

24th.-Earthquakes at Lungchow Fu. Kwangsi.

28th.-Large portions of the bank sink into the river at Nganking .- A fine meteoric shower seen at Shanghai, 1 A.M.—The Imperial Chinese Telegraph advertises the completion of their line to four different points in Corea.

30th .- Sir John Walsham, Bart., appointed British Minister to Peking .-King Theebaw, of Burmah, submits to the British.

December, 1885.

2nd .- Death at Tokio of H. E., M.A. Davidson, Russian Minister to Japan--Osaka and Hiogo declared free of Cholera by the Japanese Consul at Shanghai.

3rd .- The French " Director of Civil Affairs," Haiphong, officially contradicts the reported evacuation of Tonquin.

7th .- H. E. Chang, new Chinese Minister to United States, leaves Tientsin for Shanghai.

Death of Hu Hsüeh-yuen, the millionaire of Hangchow

8th.-Mr. Colman Macaulay, Agent of the Ittdian Government, leaves Hongkong for home, having arranged, it is said, with the Government of Peking for the opening of Thibet to Indian trade.

13th.-The Peiho closed for the winter.

The final arrangement of a treaty reported between France and China .-The Pak-kop Lottery sold at Macao for \$40,000 per annum.

### Missionary Journal.

MARRIAGES.

AT Hongkong, November 12th, Rev. T. LEONHARDT, and Miss EMMA DAEUBLE, also Rev. O. Schultze and Miss Sophie Michel, all of the Basel Mission.

AT the Cathedral Shanghai, Dec. 9th, Mr. DUMAN KAY and Miss C. MATTHEWSON, both of the China Inland Mission.

AT Union Church, Hongkong, November 13th, 1885, by Rev. J. Chalmers, M.A., LL.D., GEORGE HENRY BOND-FIELD, London Mission, Amoy, to Maggarat S. Cowan, of Chard, Somerset.

AT Hongkong, December 24th, by Rev. F. Hubrig, Rev. H. LEHMANN to Miss EMILIE SCHERLER, and Rev. Mr. KOLLEEKER to Miss WILHEL-MINE HÜBNER, all of the Berlin Mission.

AT Chefoo, on the 8th December, GEORGE ROBERTSON, son of the Rev. ALEXANDERWESTWATER, aged 3 years.

AT Chefoo, on the 14th December, HILDA St. CLARE, infant daughter of A. MACDONALD WESTWATER, L.R.C.P. & S. Edinburgh, aged 6 months.

Arrivals and Departures.

At Amoy, October 27th, Rev. PHILIP, W. PITCHER, and wife, for the Reformed Mission.

AT Hongkong, October 31st Rev. G. ZIEGLER of the Basel Mission.

Births, Marriages & Deaths. | Ar Hongkong, December-(?) Rev. J. C. EDGE and wife, of London Missionary Society.

AT Canton, December 2nd Rev. O. F. WISNER, Miss WISNER, and Miss MATTIE NOVES, of the Presbyterian Mission North.

At Shanghai, December 3rd, Rev. N. SITES, D.D., Methodist Episcopal Mission, Foochow.

AT Amoy December 3rd, Rev. R. M. Ross and wife, and Misses LILLIE ASHBURNER and OLIVE MILLER, for London Missionary Society.

At Shanghai, December 9th, Mr. T. PATON, of B. and F. Bible Society: and Rev. Wm. Muirhead, of London Missionary Society.

AT Amoy, December 11th, Miss JESSIE M. JOHNSTON for English Presbyterian Mission Amoy, also Misses Angle E. Butler and Joan Stuart, for Mission Taiwan Ft.

AT Hongkong, December 21st, Miss EMILY SCHERLER and Miss Whilhelmine Hübnes, both of the Berlin Mission.

AT Shanghai, December 24th, N. C. HOPKINS M. D., for Methodist Episcopal Mission Tsunhua.

AT Shanghai, December 24th, Messrs J. W. STEVENSON, W. H. GILI, D. M. ROBERTSON, J. A. HEAL, ROBT. GRIERSON, M. HARRISON, and J. K. Douglas, for the China Inland Mission; also Rev. Messrs J. G. VAN-STONE, and S. T. THORNE, of the Bible Chaistian Mission.

